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COMMUNICATIONS.

For the Western Recorder.

DOCTRINAL DIALOGUES.---No. II.

Pilgrim.—I promised to state to you, Mr. Worldly, the inferences which are deducible from the argument we held at our late interview.

Worldly.—We were broken off rather abruptly at the time; and I have since been so occupied with business, that really the subject has quite gone from me.

P.—You can recollect, perhaps, on a moment's reflection?

W.—Positively, I cannot.

P.—It was on the subject of religion.

W.—Religion is a good thing in its place. I have nothing to say against religion. If all Christians would live up to what they profess, I should have a much higher opinion of it.

P.—But this was not the point immediately before us.

W.—It is the point that labours most with me. I always think of it. If religion is so good a thing as you pious people pretend, why should you not have more of it?

P.—Perhaps we have enough of what you call *methodism*, to satisfy *you*, though we regard ourselves as really deficient.

W.—Yes, truly: No more of your *methodism*.

P.—But to the point.

W.—Well, what is it.

P.—Must I repeat the whole argument?

W.—Perhaps not: I will try to recollect as you proceed.

P.—The first point was, that the goodness and mercy of God, though inconceivably great, do not lead him to exempt any man from the evils of the present life.

W.—Granted.

P.—This is not from any want of power?

W.—No.

P.—Nor of wisdom?

W.—Certainly not.

P.—What then can be the reason?

W.—Perhaps some trials are necessary for us.

P.—On what principle?

W.—We all have our failings, you know; and trials may have a tendency to correct us.

P.—This was the second point.

W.—Well.

P.—But we admitted, if you remember, that *all* men do not improve under trials.

W.—True.

P.—That the multitude, as a general rule, are growing worse and worse under them.

W.—But this idea impeaches the wisdom and goodness of God; it is inadmissible.

P.—Look at facts, neighbour Worldly, and beware of drawing wrong inferences from the wisdom and goodness of God.

W.—I never could understand why this state of things should be called a state of special discipline, while so few seem to be visibly improving under it.

P.—But how are the facts?

W.—The discipline, if it be such, is not accurately adjusted to the different varieties of character in the world. On this account, I sometimes think that every thing of this nature is fortuitous.

P.—But look at one single principle in the constituted order of things. Every vice stands connected with corresponding evils; while the practice of every virtue brings its own reward with it.

W.—This, perhaps, grows out of the peculiarities of civilised society.

P.—I here allude to that order of things which nature has every where established. Drunkenness, gaming, adultery, are necessarily ruinous in their consequences, the world over. The same may be said of theft, falsehood, and murder. Go where you may, even to the ends of the world; the community which tolerates such things, is little else than a hell upon earth. The same may be said of unbridled covetuousness, and of selfishness in its varied forms. The same, too, of the unrestrained indulgence of the passions. The lawless individual is necessarily a curse to himself, and to society around him. He is so, in the land of heathenism, as really as in a land of christian previleges. On the other hand, the practice of the corresponding virtues, temperance, industry, purity, honesty, truth, humanity, beneficence, brings with it its own reward. A community constituted on such a basis, is necessarily a happy community. An individual who possesses such traits of character, is necessarily fitted for the enjoyment and communication of happiness. Now here is something like a general rule; a rule, which, to the extent specified, I may venture to say, is universal and infallible. This rule is evidently constituted by the Creator.

W.—This I am not disposed to deny. No one can reasonably doubt it.

P.—Here, then, is presented at least one powerful lesson of moral discipline.

W.—It is a lesson; but as to its being *powerful*—

P.—Is it not a plain and palpable one?

W.—Men easily resist it. That is my difficulty.

P.—Yet in so doing, they are forming characters of a correspondent nature. All men are forming characters of some kind or other. No one is stationary. Even those you accuse of *methodism*, are becoming, by your own consent, more and more *methodical*.

W.—But that the majority, under this discipline, should be growing worse and worse—

P.—You also admitted, in the former conversation, that the men whose religious *enthusiasm* you stigmatised, were otherwise forming a visible exception to the general process of deterioration. These men are improving under the discipline of Providence, much in proportion as their tender, conscientious piety increases.

W.—Some men will not allow this; but I have seen enough of christian society to convince me of its truth.

P.—Now for the inferences.

W.—Well.

P.—Will you duly weigh them?

W.—I profess to be a candid man.

P.—The first inference then is, that in the constituted order of things, the spirit of christian piety is *necessary to secure the enforcement* of this great lesson of morality of which we have been speaking. True, there are some few men to be found, who are strictly moral, as the phrase is, and who nevertheless are not pious. Yet these, as we have seen, form but an exception to the general mass of society, the world over. Will you admit this inference.

W.—It appears to be undeniable; and yet religion itself sometimes almost seems to be an evil; it is such a gloomy thing.

P.—True religion, however it may seem to those who are destitute of it, is not a gloomy thing to to its possessor. It is light, and life, and comfort, and happiness, and joy.

W.—But how do you infer this?

P.—I do not offer this as an inference from the premises we have laid down, but as a feeble testimony of what I know by experience to be true.

W.—Well proceed.

P.—My second inference is, that the present state of our existence is designed as a state of trial; a state intended by the Creator for the formation and developement of character. This inference corresponds precisely with the plain matter of fact, that men *are universally forming* characters.

W.—Admitted.

P.—As a third inference, I would say, that the good and wise and powerful Being, who has given us such lessons as these, must in the nature of things be considered, at least to the same extent, a moral governor.

W.—This, too, seems undeniable.

P.—His work of government does not seem to be wholly consummated in this world. Many, under all the evils they endure, as the consequence of their vices and crimes, are still growing worse and worse, till the very moment of their leaving the world; and on the other hand, those who are the most distinguished for piety, do not seem, by any thing we can discover in this world, to be entirely fitted for unalloyed felicity. This is the fourth inference.

W.—You believe, then, in a purgatory.

P.—Not at all. But I believe that the government of God does not cease with this world. This world is only a state of trial. That the next is a state of rewards and punishments, remains to be further shown by argument.

W.—Some one calls. I must now be excused. X. Y. Z

For the Western Recorder.

THE HEAVENLY GLORY.—No. 7.

It has been remarked in a preceding essay, that the sincere believer is, at death, entirely delivered from sin. An attempt was also made to exhibit something of the joys that must attend a state of purity, contrasted with the state of sin and misery on earth. We shall now briefly notice some of the positive sources of delight and satisfaction which are opened to the departed saint. On this subject, an *imperfect* outline is all that can be attempted. We remark, then,

1. The believer will have for his associates in heaven, all the glorious company of saints redeemed by the blood of Christ. He has long been accustomed to associate with patriarchs, prophets, and apostles, through the medium of the inspired page; and often wished to contemplate, in their own glorified persons, the perfection of those graces, which so distinguished them while on earth. Who, that has for years dwelt with delight upon the sublime and holy effusions of a David or Isaiah, will not rejoice to join them in heavenly glory? Who, that has for years sought those high and holy influences, almost inseparable from the careful perusal of St. Paul's epistles, will not delight to converse with his glorified spirit? But, passing over the inspired writers, whose very names are associated with all that the Christian holds dear; whose writings and inspired sentiments are his daily theme of meditation; passing over all these, have we not reason to suppose that individuals, connected for a long time here below in seeking their Father's glory, will greet each other with more than common joys, when translated to the church above, and permitted to share in all the interests of Christ's kingdom in heaven? This topic, however, has been so frequently and so ably discussed, that we shall not enlarge. But it may be very profitable for us individually, to inquire, whether we should really delight to mingle with the persons in question? A desire to meet the saints in heaven, may safely be looked upon as affording some evidence, that we *are fitting* to meet them. On the other hand, if we feel no satisfaction in the anticipation of such an event, we must fear that we belong not to the family of God; that we shall never join his children in the mansions prepared by his Son. It is to be feared that men do not sufficiently consider, that their life, after death, *will be but the perfection of the life which we are daily working out here below.* The earthly tabernacle gives a pecular modification to the *soul's life and character*; but *its* essential character will not be changed at death. Perfect holiness and happiness, or entire sin and misery, must succeed the hour of dissolution; but the degree, not the kind of life, will differ from the state in which death finds our souls.

2. The believer in heaven, as we may safely conclude, will associate freely with the holy angels who have never known sin.—That such intercourse will be a source of indescribable pleasure, cannot be doubted.—But as revelation gives us no definite views of this subject, we shall not venture either conjectural description or inquiry.

3. The highest source of heavenly bliss, will doubtless be, the intimate knowledge and constant view of the divine perfections, either as manifest in the works of creation and government of God, generally, or in the plan of salvation through the Lord Jesus Christ. The language of earth cannot adequately describe even the foretastes of joy derived from this source, which are sometimes the portion of a believer in this world. It is not, therefore, surprising that the apostle Paul heard in paradise unutterable things. We cannot suppose it possible that any being, while in the smallest degree under the influence of sin, should ever comprehend the joys of the sinless spirit, in knowing and contemplating the unveiled glories of the divine nature. The knowledge and love of God, even in a small degree, is light, and life, and joy, of the purest kind. When this knowledge and love are perfect, as far as the capacities of a being allow, life and joy are equally perfect. But on this theme we dare not speculate; we know so little, that an attempt at illustration seems hardly safe, and consequently we can only *hope* that both writer and reader may hereafter *witness* all the splendour of *the heavenly glory*.

Here, again, we ought, in justice to ourselves, carefully to inquire—Does our present limited, imperfect knowledge of God, as he manifests himself in his works and the plan of redemption, afford us the beginning of joys like those to which allusion has been made? Have we found in religion joys that make all the *mere pleasures of earth* poor and contemptable in the comparison; joys, without which life itself is a mere waste, almost an undesirable possession? For we need not expect the *completion* of happiness in heaven, which is not *begun* in this world. If, while here, our hearts and treasures are here also, the hour of death will be the hour of abandoning all our treasure, and every possible source of joy. But if, while here, our affections are upon divine things, we may safely hope our treasure is in heaven, where we, too, must go, before we can come to its perfect enjoyment. C. S. A.

The remarks contained in the following article are timely and well expressed. We hope they will receive due attention:—

From the New-York Evangelist.

LETTERS ON REVIVALS.

ADDRESSED TO A CLERGYMAN.

Reasons why revivals are not more frequent and powerful.

Rev. & dear Sir—In a former letter, the importance of revivals was considered. If revivals are so important, the question naturally arises, *Why are they not more frequent and powerful?* All who believe in the infinite perfections of God, will feel assured that the answer to this question cannot implicate his character, or impeach his goodness. It is fully believed that reasons exist in many, which furnish a satisfactory reply.

1. *Reasons existing in the unregenerate.*

Their enmity against God, their hatred of holiness, their love of sin, which are voluntary and governing affections; their strong attachments to this world; their earnest desire and untiring pursuit of earthly pleasures, riches, honour and power; their unwillingness to have the means of salvation effectually used with them, to have divine truth pressed home to their conscience; their opposition to the humbling, self-denying terms of the gospel, its strict requirements and holy rewards; their pride of independence, and unwillingness to subject themselves to the laws of Christ's kingdom; and not unfrequently, their direct settled aversion to revivals—all stand opposed to their conversion, individually and generally, and stand opposed, therefore, to revivals of religion.—Impenitent sinners, then, should never feel that the Christian's neglect of duty excuses their impenitence and unregeneracy. They, themselves, are in fault. By their chosen course, they prevent their own conversion; and by their own conversation, example and authority, they exert a powerful influence in moulding the sinful characters of others, and in preventing their sincere conversion to God. The sinner, then, should feel his own responsibility and guilt, and remember, that "to his own Master he standeth or falleth."

2. *Reasons existing in the people of God.*

These may be comprehended in neglects of duty, wrong views, and wrong efforts.—Christians, in their best state of religious feeling and action, are very imperfect; how much more so, when they have declined in every grace, and wandered far from God. They often neglect those efforts, which would cause the chariot wheels of salvation to roll onward; and not unfrequently become stumbling blocks in the way.

Many who have hopefully been born again, neglect to profess their faith in Christ, and unite with his people, and take a decided stand, as Christians. By this means, their salutary influence, and their power to do good, are circumscribed by comparatively narrow limits. They often, though unintentionally, exert an influence peculiarly unhappy, even while endeavouring to do good. As they neglect to take their stand on the side of Christ, impenitent sinners often consider their good examples as the true offspring of morality, without vital religion; and therefore conclude that morality, without regeneration and its fruits, is amply sufficient to secure their utmost usefulness here, and happiness to eternity. Such should feel, that their neglect of duty and effort hinders a revival.

Professing Christians often prevent revivals, by lives of open ungodliness, which bring reproach on religion, and tend to destroy the evidence of its reality, importance, and power. They withhold those prayers, examples and efforts, which promote the work of God; and exert an influence most deplorably calculated to ruin souls, and to press them on faster, in their chosen way to hell.

A church, collectively, may call down the frown of heaven, harden the hearts of sinners, and prevent a revival, by neglecting to discipline delinquent members; or by healing slightly those wounds from which Zion bleeds, and becomes corrupt & abominable, in view of God and man.

Christians generally, by neglecting those means, by which, under God, they might secure the commencement and progress of a revival, are undoubtedly the guilty cause, with the impenitent, of procuring those seasons of moral dearth, when the rains and even dews of righteousness are withholden, when spiritual barrenness spreads around the tents of Israel, & withering desolation seems to threaten even the city of our God.

Christians often retard the work of revivaals, by refusing to co-operate in the benevolent enterprises of Christ's kingdom. Such do not contribute as they ought, of their prayers, efforts, influence, and property, to send the word of God, religious tracts, and the heralds of the gospel, to evangelise the world. They refuse their hearty co-operation in the measures used according to God's word, to reform the immoral, and reclaim them from Satan to God. Thus they lose the soul cheering stimulus of benevolent effort, lock up their sensibilities in selfishness, become dead weights to christian enterprise, and stumbling blocks to impenitent sinners. In this connexion, I would refer especially to the cause of temperance. I shall speak from facts, presented in a section of one of our states, where revivals prepared the way for the cause of temperance, and where temperance efforts in return, evidently prepared the way for succeeding revivals. They were clearly, *two branches* of one great cause, the cause of Christ. Those Christians who were most ready for temperance efforts, were also most ready for revival efforts. Very few Christians who withheld their influence from the cause of temperance, manifested any considerable interest in the revival which succeeded; and the few who came up to the work of the Lord, evidently came with an influence much impaired, and undoubtedly felt, that they could not expect, from saint or sinner, that confidence which would have been reposed in them, had they heartily espoused the temperance cause.

My dear sir, if you have such professors in your church, let me entreat you to labour faithfully with them; tell them, affectionately and kindly tell them, that they are out of the path of duty; tell them, that *they themselves*, and *not* temperance societies of which they complain, are preventing the progress of revivals.

Revivals are often checked at their commencement, or during their progress, and sometimes completely destroyed, when the church withhold from their pastor their influence and prayers; when they refuse to cooperate in scriptural measures, employed to promote the work; when they are vigilant to discover, and eager to publish, any neglect or imprudence on his part; when they combine in a separate interest and course of action, independent of their teacher, and by their own peculiar views, blunt the edge of divine truth, which he wields in conversation and in preaching. By these means, the ranks of Israel are broken, and sinners who were turning their faces towards Zion, lose their confidence in their minister, and in Christians generally, and turn back, in stupid unconcern for their souls. Often a family, neighbourhood, or even a whole parish, is passed by, without the blessings of a revival, where members of the church have thus counteracted the ministry. A single speech of one female against Moses, detained the whole camp of Israel a week; and the unadvised speech of one, among "the devout and honourable women," may be followed with disastrous consequences, which eternity only shall fully unfold.

A want of deep interest in the cause of Christ, and the salvation of sinners, is the *general* source of these evils among Christians. This is *generally* true; nor would I dare to say, that it is not true, in every case, where revivals are withholden, or checked in their progress, even, too, among those who appear to be the most faithful and devoted Christians.

Wrong views on revivals, moreover, prevail to a great extent in our churches. Some are so exceedingly afraid of excitement in a revival, that by their efforts to counteract what they deem enthusiasm, they soon quench the flame, that is kindling up under the Spirit of God. Undue excitement, doubtless, prevails frequently in revivals. A great change takes place, when a church awakes from long and profound slumbers, and in brokenness of heart, returns from awful backslidings, to sincere devotedness in the service of Christ; and when sinners, awakened by God's Spirit to see their miserable, guilty, condition, and their fearful prospects for eternity, in penitence and faith, cast themselves on God's mercy in Christ, and are cheered "with joy unspeakable and full of glory." Where such a change takes place suddenly, in many persons, the excitement must, from the laws of the human mind, be very powerful. Much prayer, and effort, and divine assistance, are then requisite, not to *destroy* this excitement, but to *guide* it into a proper course. If skilfully guided, it will greatly promote the interest, prayers, and efforts of Christians, and the conviction and conversion of sinners.

Many who are truly pious, and who would feel grieved at heart were their interest in revivals questioned, have such views of this subject, that they never engage effectually in revival efforts. Knowing the blessed truth, that revivals are the work of God's Spirit, they resolve the whole matter into divine sovereignty, unconnected with human agency. They seem to forget that the great Head of the Church has appointed means to be used for her spirituality and increase; and that the scriptures show that sovereign grace, in regeneration, is displayed in a method perfectly consistent with the freedom of man, as an intelligent being, and moral agent—in a method which demands and employs his voluntary efforts. Such persons fear that if they make efforts for a revival, they shall assume the awful responsibility of taking this work out of God's hands. They view revivals as the gift of God, which he in the exercise of this sovereignty, bestows at his pleasure, with little or no regard to the exertions of his people. They feel that they cannot expect a revival more than once in the course of several years; that they have something to do when a revival is in progress, but that no special efforts of the church are demanded to secure its commencement.—Efforts made to excite a revival, they consider most awfully presumptuous, interfering with the prerogative of divine sovereignty, calculated to rob Jehovah of his peculiar glory in this work, and to misguide and deceive immortal souls. By such views, they pacify conscience in her demands for their christian enterprise, and very quietly wait in indolent submission, what they term *God's time* for a revival. These views, when communicated to others, tend to paralyse christian feeling, and effort; to silence the fears and upbraidings of the awakened conscience; and to cause the thoughtless sinner to wait, in stupid indifference, for divine sovereignty to bestow, unsought, the great gift of saving grace.

Why should Christians, in their efforts to secure the commencement and progres of revivals, be thought presumptuous? As well might the mechanic be tho't presumptuous, in attempting to rear his building, since "except the Lord build the house, they labour in vain that build it." As well might the husbandman be deemed presumptuous in tilling his field, with the expectation of securing its increase, since it is divine power alone that rears and ripens the waving harvest. Has God ever told his people to wait inactive for a revival? Before the Christian ventures to pronounce these efforts presumptuous, he should weigh the sebject well. Do not the institution of means and the nature of regeneration, the adaptation of divine influence to the capacities of moral agents, and the commands of God, demand of the Christian these efforts, and prove him guilty if he put them not forth?

Your affectionate friend, A. R. A.

From the Anti-Universalist.

FRANCES WRIGHT.

It is estimated that three thousand persons, among whom were many *respectable* females, attended to hear the farewell address of this character, recently delivered in New-York. For our own part, we see no reason why she should be permitted to roam at large in this country. Our institutions do indeed tolerate all *religions*, as far as they do not interfere with the rights of others. But Miss Wright's system is *irreligious*, and it *does* interfere with the rights of others. It invades the moral and religious institutions of the land, ruins families, and scatters abroad desolation and abominations in its progress.

Miss Wright, by her own pen, shows herself to be nothing more nor less than a *harlot* of the *vilest grade*, a seducer of married men, and a cohabiter with the blacks! Why, we repeat the question, is this shameless, this abominable creature permitted to run at large, and harangue assemblies? Are there not brothels and stews enough to corrupt the youth, that this queen of prostitutes must walk abroad, and ruin them by wholesale? It is, we believe, because her doctrines are not fully understood by the community in general, that she is suffered to promulgate them. We do not permit drunkards, and thieves, and murderers, to *preach* their *doctrines;* why should we suffer prostitutes to promulgate theirs? We tolerate Universalists, we tolerate Deists, we tolerate Atheists. But when our very institutions are assailed; when abomination is inculcated; when the bonds of social order and happiness are sundered; it is then time to interpose authority, and to stay the proud waves of error!

To show the public what this new system is that excites so much attention among the multitude, we make the following extracts from a pamphlet recently published in New-York, entitled, "Fanny Wright Unmasked, by her own pen." The pamphlet contains an address of hers relative to her former Nashoba institution, dated at sea, Dec. 4, 1827, and a letter of hers to Robert L. Jenkins, advising him to leave his wife and family, and follow herself! Those who can read these publications without horror and indignation, are unfit for civilised society, and are suitable tools wherewith to produce another scene of anarchy and abomination, like that which once transformed fair Gallia into a hell, and her sons into devils.

It is the more necessary to give publicity to these productions, inasmuch as Miss Wright has only taken leave of us for six months! She is to return; and it is of no little consequence that the public be prepared to give her a suitable reception. We think it the duty of those who preside at the press, to expose her. We therefore give the following, from her own writings:—

"It is declared, in the deed of the founder, that no individual can be received as a member, but after a noviciate of six months, and then only by a *unanimous* vote of the resident proprietors. It is also provided that the admission of a husband shall not involve that of a wife, nor the admission of a wife that of a husband, nor the admission of either or both of the parents that of children *above the age of* fourteen. Each individual must pass through a separate trial, and be received or rejected on the strength of his or her merits or demerits. And, as in the reception of members, the individual character is the only one recognised, so by the principle of the society that character can never be forfeited. The marriage law existing without the pale of the institution, is of no force within that pale. No woman can forfeit her individual rights or independent existence, and no man assert over her any rights of power whatsoever, beyond what he may exercise over her free and voluntary affections. Nor, on the other hand, may any woman assert claims to the society or peculiar protection of any individual of the other sex, beyond what mutual inclination dictates and sanctions; while, to every individual member of either sex, is secured the protection and friendly aid of all.

"The tyranny usurped by the matrimonial law, over the most sacred of the human affections, can perhaps only be equalled by that of the unjust public opinion which so frequently stamps with infamy, or condemns to martyrdom, the best grounded and most generous attachments which ever did honour to the human heart, simply because unlegalised by human ceremonies, equally idle and offensive in their form, and mischievous in their tendency.

"This tyranny, as now exercised over the strongest, and at the same time, if refined by mental cultivation, the noblest of the human passions, had probably its source in religious prejudice or priestly rapacity; while it has found its plausible and more philosophical apology in the apparent dependence of children on the union of the parents. To this plea it might perhaps be replied, that the end, how important soever, is not secured by the means; that the forcible union of unsuitable and unsuited parents can little promote the happiness of the offspring; and that, supposing the protection of children to be the real source and object of our code of morals and of our matrimonial laws, what shall we say of the effects of these humane provisions on the fate and fortunes of one large family of helpless innocents, born into the world in spite of all prohibitions and persecutions, and whom a cruel law and yet more cruel opinion disown and stigmatise. But how wide a field does this topic embrace! how much cruelty; how much oppression of the weak and helpless does it not involve!

"Let us correct our moral views of right and wrong, correct our moral lessons, and so correct the practice of the rising generations! Let us not teach that virtue consists in crucifying the affections and appetites, but in their judicious government! Let us not attach ideas of purity to monastic chastity, impossible to man or woman, without consequences fraught with evil; nor ideas of vice to connections formed under the auspices of kind feeling! Let us inquire, not if a mother be a wife, or a father a husband, but if parents can supply, to the creatures they have brought into being, all things requisite to make existence a blessing. Let the force of public opinion be brought against thoughtless ignorance or cruel selfishness, which, either with or without the sanction of legal or religious permit, so frequently multiplies offspring beyond the resources of the parents. Let us check the force of passions, as well as their precocity, not by the idle terror of imaginary crime in the desire itself, but by the just and benevolent apprehension of bringing into existence unhappy or imperfect beings! Let us teach the young mind to reason, and the young heart to feel; and, instead of shrouding our own bodies, wants, desires, senses, affections and faculties in mystery, let us court inquiry, and show, that acquaintance with our own nature can alone guide us to judicious practice, *and that in the consequence of human actions exists the only true test of their virtue or their vice.*

"While occupied, as they fondly hope, in paving the way for the moral regeneration of American citizens of colour, the trustees of Nashoba believe that *slavery* may safely be left to work its own ruin. The falling price of cotton must soon reduce to zero the profits of the upland planter, and fortunately the growth of sugar is restricted by climate to a small portion of the American slave territory. But when the bankrupt fortunes of the southern planters shall have put an end to the *internal slave trade* of the United

States, and Maryland, Virginia and Kentucky, the *Guinea* of the states farther south, shall have lost their last staple *commodity of profit*, the principles avowed in this paper may attract the national attention, and the olive of peace and brotherhood be embraced by the white man and the black; and their children, approached in feeling and education, gradually blend into one their blood and their hue.

"Those to whom the American institutions and American character are familiar, and who have considered the question of negro slavery in all its bearings, will probably be disposed to pronounce, with the writer of this address, that the emancipation of the coloured population cannot be *progressive through the laws*. It must, and can only be *progressive through the feelings*; and, through that medium, be finally complete and entire, involving at once political equality and the amalgamation of the races.

"And has nature (as slave apologists would tell us) drawn a rubicon between the human varieties of physiognomy and complexion, or need we enter into details to prove that no *natural antipathy* binds the white Louisianian to the charms of the graceful Quadroon; however the force of prejudice or the fear of public censure makes of her his mistress, and of the whiter skinned, but often not more accomplished or more attractive female, his wife? Or must we point to the intercourse in its most degraded forms, where the child is the marketable slave of its father? Idle indeed is the assertion that the mixture of races is not in nature. If not in nature, it could not exist; and being in nature, since it does happen, the only question is, whether it shall take place in good taste and good feeling, and be made at once the means of sealing the tranquility and of perfecting the liberty of the country, and of peopling it with a race more suited to its southern climate than the pure European, or whether it shall proceed as it now does, viciously and degradingly, mingling hatred and fear with the ties of blood; denied, indeed, but stamped by nature herself upon the skin. The education of the race of colour would doubtless make the amalgamation more rapid, as well as more creditable; and so far from considering the physical amalgamation of the two colours, when accompanied by a moral approximation, as an evil, it must surely be viewed as a good equally desirable for both. In this belief, the more especial object of the founder of Nashoba is to raise the man of colour to the level of the white; when fitted by habits of industry and suitable dispositions, to receive him as a brother and equal, and, after due trial, as proprietor trustee of the property; to educate his children with white children, and thus approaching their minds, tastes and occupations, to leave the affections of future generations to the dictates of free choice.

"It will sufficiently appear from the substance of this address, and from the observations appended to the deed itself, that religion occupies no place in the institution, and the rule of *moral practice* there proposed has simply and singly in view human happiness; considering as virtuous whatever practice tends to promote that happiness, as vicious whatever tends to counteract it.

"The existing resident trustees of the institution have also decided that no religious doctrines shall be taught in the school, whenever it may be organised; but the reason of the children be left to its free development, and encouraged to examine all opinions, and to receive or reject them, according to the bearings of facts, and the strength of their moral testimony.

"It is conceived, that with some exceptions, the institution of Nashoba will be found most suited to young persons, of both sexes, of independent minds and liberal education; men under the age of thirty, who have yet their attachments to form, and whose feelings are unblunted by long commerce with the world, and by the debasing spirit of trade; and young women of mental energy, amaible manners and dispositions, and small independent property, or, in place of the latter, and which were yet better, possessing the knowledge of some useful occupation in the house, the dairy, or the school, adequate to cover their expenses, and to promote the well being of society."

LETTER

From Frances Wright, Nashoba, to Robert L. Jennings, New-York.

Memphis, Feb. 24, 1828.

On riding to this place, with Robert Owen and Robert Dale, from Nashoba, Camilla and myself have received yours of the 20th January, and now remain to answer it by return post.

Before I proceed farther, in reply to the letter before me, let me impress on your mind, that we, the resident trustees, and we, your personal friends, *will never cease* to exert ourselves in your favour, (as with our knowledge of you we believe it to be), and in our favour, as we feel it to be, *until we can effect such arrangements as may bring you among us*. A school is our great object; the one object to which the deed of the founder holds us bound, and to which our views and feelings unceasingly point. We are equally united in opinion (setting personal feeling out of the question) that you are the only person known to us capable of forming such a school as we are alone desirous to have. Hold this, therefore, for *certain*, Jennings, that we are to the *full* as anxious to write to you to *come*, as you can be to comply with the request. This being premised, let us look for the best means to promote our object; *certainly, my dear friend, it is not to bring Mrs. J. west of the Alleghany; when you cross it leave responsibility behind you*, or you will not bring yourself. Her taste should, as far as possible, be consulted equally with your own; that is, should be consulted in your *arrangements* for her, as yours should be in your arrangements for yourself. Justice requires this no less than expediency.

Respecting your new hope in the west, I see you are still where we all were, even so late as within a year since. Land and labour, we then said, were wealth; in principle we were right, but, with a view to actual practice in the existing generation, we were wrong. *My dear Jennings*, co-operation has well nigh killed us all; judge what individual labour would do in your case; you cannot hold the plough, plant corn, or sow cabbages; you cannot labour with your arms. Put this out of your head, for if you ever put it into practice, it will put you out of the world. Reserve yourself for the great, the noble task of fitting the next generation for doing that which we *cannot* do. Reserve yourself for this, my excellent friend, and unite your exertions with ours for preparing such circumstances as may admit of your *leaving the old world and all its cares*, for the more suitable labours and enjoyments of the new. My counsel would be to defer the employment of the $400, which C. leaves in your hands, until you can employ it with some ultimate and decided object; that is, until we can arrange matters for your joining us here on some such footing as I mentioned in my last; *and you on your side, can fix Mrs. J. with her father or elsewhere.* The $400 might possibly *assist some such arrangements*. Keep them by all means, therefore, *dear* friend, but do not use them hastily. Weigh well what I have written, and for once I will (very contrary to my principles) entreat you to take an assertion upon trust. Stay where you are, until you can *disburden yourself of your personal ties*, and until we can arrange matters for your reception. If necessary, bind yourself to remain for the coming twelve or eighteen months, and endeavour to form a person to replace you, and to carry the school as far forward as possible. Be *true to yourself, as we will be true to you; our heart and soul is in the business of bringing you among us.* Unite your efforts to ours. Keep up your courage. When you feel your courage slacken, and your mind darken, read over this letter, and think of the friends who will *never cease* to think of you and *for you*. We have all had our share of sufferings and exertions; I have had mine, *dear Jennings*, but they have left me only firmer in purpose, more inflexible in principle, while they have enriched me with experience, if dearly, not too dearly purchased, seeing that it is invaluable. Cam. asks for the remaining paper.

Farewell, *affectionately*,

FRANCES WRIGHT.

What a perfect Jezebel! These are, nevertheless, the principles, substantially, embraced by the leading men who are crying out against the pretended union of church and state. Let the people understand this; and take warning in good season.

From the New-York Observer.

INCOME OF BENEVOLENT SOCIETIES.

We have prepared from our London magazines and papers the following table of the income of the various benevolent societies, which hold their anniversary meetings in the British metropolis in the month of May, and have annexed a column showing the dates of the commencement of the several societies:—

Societies.	*When Estab.*	*Income.*
1. British and Foreign Bible,	1804	$377,320
2. Wesleyan Missionary,	1786	246,708
3. London Missionary,	1794	214,123
4. Church Missionary,	1800	210,236
5. Religious Tract,	1799	110,890
6. Jews,	1808	54,487
7. Hibernian,	1806	40,972
8. Sunday School Union,		26,964
9. Sailor's Home,	1828	19,069
10. United Brethren, [Lond.]		17,853
11. Naval and Military Bible,	1780	16,078
12. Irish Evangelical,		13,914
13. Prayer-Book and Homily,	1812	9,799
14. Anti-Slavery,		9,474
15. British and Foreign School,	1805	9,048
16. Newfoundland School,	1823	8,285
17. Continental,	1818	8,098
18. Irish Society of London,	1822	6,637
19. Sunday School Society,	1786	6,517
20. Friends of the Hebrew Nation,	1829	5,585
21. Port of London,	1827	5,239
22. Christian Instruction,	1825	4,733
23. Universal Peace,	1816	2,788
24. Philo-Judean,	1826	2,228
25. Spanish & French Translation,	1826	1,638
26. London Itinerant,	1797	99[illegible]
27. British Reformation,	1827	12,000

1. The *British and Foreign Bible Society* circulated during the past year, 434,422 bibles and testaments.

2. The *Wesleyan Missionary Society* has 140 stations, 210 missionaries, exclusive of catechists, local preachers, assistant superintendents, schoolmasters, &c. and the converts from Paganism are reckoned at 39,660. Of its missionaries, 21 are in Ceylon, 10 in the South Seas, 30 in New-Brunswick and Nova-Scotia, 9 in Canada, 12 in Newfoundland, 24 in Ireland, and the remainder in South and West-Africa, the West-Indies, &c.

4. The income of the *Church Missionary Society*, for the first ten years after it was established, averaged £1,500 a year; for the second ten £15,000, and for the last ten £41,000. About one-third of its income is expended in India, and the rest chiefly in Australasia, the Mediterranean, West-Africa, and Ceylon.

5. The *London Religious Tract Society* distributed during the past year, 10,900,000 tracts, and since the establishment of the society the number is upwards of 140,000,000, in forty-nine different languages.

6. About half of the income of the *London Jews' Society* was expended on missions in Palestine, Poland, and other foreign countries, one-sixth part in support of Jewish children, and the remainder was devoted to their seminary, the purchase of Hebrew bibles and tracts, &c.

7. The *London Hibernian Society* has had under its care, in the four provinces of Ireland, during the past year, 1,373 day, adult and Sunday schools, attended by 80,513 scholars, of whom upwards of 30,000 are Roman Catholics. The number of bibles and testaments distributed during the past year in English and Irish is 26,386, making with distributions in former years, 235,781.

8. The *British Sunday School Union*, has issued during the year, 869,481 books, and has under its care in Great-Britain and Ireland, 9,895 schools, governed by 97,747 teachers, and containing 1,019,693 scholars.

10. The income of the *United Brethren's Society* in this table, is merely that of a London Association in aid of the missions of the United Brethren.

11. The *Naval and Military Bible Society* circulated during the year, 13,233 bibles and testaments.

16. The *Newfoundland School Society* has under its care in that island, 8 scholars, with 15 branches, in which 1,160 scholars are taught daily, and about 950 on the Sabbath.

17. The *London Continental Society* employs 42 agents on the European continent, principally, we believe, in combating Popery.

18. The *Irish Society of London*, has under its care 421 schools, containing 16,896 pupils.

19. The *Sunday School Society* has under its care 404 schools, containing 37,197 scholars.

22. The *Christian Instruction Society* has 60 stations, (all, we believe, in London and vicinity), for reading the scriptures, exhortation, and prayer, and its visitors, 1,100 in number, all gratuitous, visit 26,914 families.

23. The *London Peace Society* printed during the last year, 23,000 books. The whole number printed during the fourteen years of the Society's existence, is 469,300.

25. The *Spanish and French Translation Society* have printed during the year in the Spanish language, Gurney's Essays on Christianity, Bogue's new testament, and other books, to the number, in all, of 10,000 copies, and they have nearly ready for the press the Epistle to the Romans with Scott's Commentary in French.

26. The *Londan Itinerant Society* has stations in 27 villages, and is the means of carrying the gospel to about 13,000 souls.

27. The *British Reformation Society* employs agents to travel in Ireland, to hold public discussions on the subject of popery, and to show that Roman Catholic doctrines are inconsistent with the scriptures. Their funds are small.

The principal religious charitable societies in Great-Britain, not included in the above list, are the following. We give the income for the latest year to which our information extends:—

Societies.	*Income.*	*Year.*
Christian Knowledge,	$300,290	1827-8
Irish Education,	159,671	1826-7
Baptist Missionary,	52,486	1827-8
Irish Tract and Book,	20,157	1727-8
Scottish Missionary,	19,780	1826-7
Edinburgh Bible,	14,600	1827-8

For the purpose of presenting, as far as may be, at one view, the whole income of benevolent societies in both hemispheres, we annex the principal societies in this country:—

Societies.	*Income.*	*Year.*
American Bible,	$170,067	1829-30
Am. Board of For. Miss.	106,928	1829-30
Am. Sunday School,	70,000	1829-30
Am. Tract,	60.210	1829-30
Am. Home Miss.	33,929	1829-30
Am. Colonisation	20,295	1829-30
Am. Baptist Miss.	16,061	1828-29
Am. Methodist,	13,128	1829-30
Boston Tract,	13,896	1828-29
Presbyt. Board Miss.	12,632	1829-30
Am. Episcopal,	10,827	1829-30
Am. Ref. Dutch,	4,604	1829-30

The aggregate income of the societies mentioned in the above tables, is $2,540,228, and of this sum, the British societies contributed $2,007,651, and the American societies $532,577. If to the above aggregate we add $160,000 for the Society of United Brethren, and all other protestant benevolent societies in Germany, France, Switzerland, &c. the whole amount will be in round numbers, $2,700,000.

"That with well doing, ye may put to silence the ignorance of foolish men."—1 Peter, ii, 15.

The duties of the second table, or of well doing towards men, are more obvious to men devoid of religion, than those that have an immediate relation to God; and therefore, (as in other epistles), the apostle is here particular in these, for the vindicating of religion to them that are without. Ignorance is usually loud and prattling, making a mighty noise, and therefore hath need of *a muzzle to silence it*. They that were ready to speak evil of religion, were called *witless* or foolish men; there was perverseness in their ignorance. And generally all kinds of evil speakings and uncharitable censurings, do argue a foolish, worthless mind, whence they proceed; and yet they are the usual divertisement of the greatest part of mankind, and take up very much of their converse and discourse; which is an evidence of the baseness and perverseness of their minds. For whereas those that have most real goodness, delight most to observe what is good and commendable in others, and to pass by their blemishes, it is the true character of vile unworthy persons, (as scurvy flies sit upon sores), to skip over all the good that is in men, and fasten upon their infirmities.

But especially doth it discover *ignorance and folly*, to turn the failings of men to the disadvantage of religion. None can be such enemies to it, but they that know it not, and see not the beauty that is in it. However, the way to silence them, we see, is by *well doing*; that silences them more than whole volumes of apologies. When a Christian walks irreproveably, his enemies have nowhere to fasten their teeth on him, but are forced to gnaw their own malignant tongues. As it secures the godly, thus to stop the lying mouths of foolish men, so it is painful for them to be thus stopped, as muzzling is to beasts, and it punishes their malice.

And this is a wise christian way, instead of impatiently fretting at the mistakes or wilful mis-censures of men, to keep still on his calm temper of mind, and upright course of life, and silent innocence; this, as a rock, breaks the waves into foam, that roar about it.—*Bishop Leighton.*

INTELLIGENCE.

THE SABBATH IN LONDON.

It appears by some of the prints of this country, that are unfavourable to the Sabbath cause, that the present Bishop of London (the late Dr. Bloomfield) has published a pamphlet in favour of the strict religious observance of the Sabbath. The London Morning Chronicle seems to remonstrate in language about equal to Col. Johnson's; and some of the American prints are beginning to copy it apparently with approbation. The following is a small specimen:—

"His (the Bishop's) is one of those spirits, which no accumulation of riches and dignities can (to use Hume's striking phrase) "bribe into indolence." He is in a perpetual ferment; one while haranguing upon all manner of topics in the house of Lords; at another moment drilling his clergy with a rigour which almost drives into rebellion and contumacy the most submissive of men; then attempting to enforce the constant use of an ecclesiastical habit; again proceeding on his visitation throughout the country, so escorted and accoutred as no prelate was ever seen since the days of Wolsey; and now descending from the cathedra to lecture the inhabitants of the metropolis, in a pamphlet on their neglect of the Lord's day.—Not that we should object to the zealous Bishop chiding, in proper temper, time, and place, the inattention of his flock to the religious duties of the Sabbath. Had he kept to his function, and sermonised till doomsday, his homilies should have passed us unnoticed; but this pamphlet is a production of such character as challenges animadversion. * * * * The great evil of which he complains is the present employment of the Sunday, which he would have set apart for "religious worship and rest;" and the strict observance of which, in such manner, he insists upon as absolutely "essential to keep alive the sense of religion in any people," and as the "grand bulwark of society." * * * But the most objectionable part of the pamphlet is its hostility to the enjoyment of the lower orders. The short stages, the steam vessels, and barges, which enable the citizen "to gulp his weekly air," give Dr. Bloomfield infinite scandal. And this christian bishop, writing from his pleasant villa at Fulham, surrounded by all the means and appliances of health and comfort, is grieved to relate "that the steam packets up the Thames to Richmond, and downwards to Margate and the Nore, are crowded with gaily-dressed Sabbath-breakers; and that in the month of August last, 6000 persons availed themselves of this convenience, and that more than 500 boats have been known to pass under Putney bridge on a fine Sunday." What enormities! For our poor part, but with all deference to the bishop's superior discernment in these matters, we much doubt whether a Sabbath spent in that "melancholy indolence" which he recommends, and relieved only by a homily from his lordship, though the best he ever conned, is likely to leave the mind of a hard-working tradesman in a better state, or to inspire more lively sentiments of piety and thanksgiving to the great and bountiful Giver of all things, than the inward satisfaction which such a man may be supposed to experience, in seeing his wife and children go forth gaily and trimly dressed in their Sunday clothes, to inhale the pure, sweet air of the country, and to taste the little feast with which he may be able to regale them."

This looks a little as if the Bishop was determined to do his duty. This of course will be displeasing to men of the world. A good bishop for them, says Dr. Ely, of the Philadelphian, "is one of neat attire, smooth jocund face, easy manners, and little puritanism; who eats a good dinner, loves good wine, tells good anecdotes, is facetious company for all idle gentlemen, covers his want of piety from the common people, and disturbs not the consciences of ungodly worldlings either by his conversation, his example, or his publications. Dr. Bloomfield must indeed be a prodigy, in England! * * * * Formerly, the bishops, good easy souls, were men of gentle manners, and quiet character! But the times have changed, and now the bakers in London pray Parliament to let them rest on the Sabbath; and a Bishop of London writes a pamphlet in favour of the sanctification of the Sabbath! Why, Great-Britain and America, in the language of infidelity, are beginning to forge for themselves the shackles of superstition!—They even imagine that pure christianity will not flourish in a land which regards the Sabbath as a day of festivity."

FOUR DAYS' MEETINGS.

Much has been said, and comparatively little known, perhaps, respecting the true character and influence of these meetings, by Christians who live remote from the scene of observation. Many fears have been entertained respecting them, by men whom we all love to contemplate as pillars of the church; and this, perhaps, not without some good reason. Any thing, therefore, like an adequate description of these scenes, cannot fail to be read with avidity by the friends of vital religion. The following account is copied entire from the columns of the Cincinnati Christian Journal, as furnished by the editor, Rev. Mr. Blanchard, a gentleman well known in this vicinity, as having been a successful agent of the American Tract Society:—

"Properly speaking, a four days meeting is a preparation on the part of the church where it is held, and of Christians in the neighbouring churches who may attend, for celebrating in a suitable manner, the solemn and delightful ordinance of the Lord's supper. One very important end proposed by the meeting is, to make the services a means of grace to Christians, and of awakening and conversion to sinners. In order to effect this, several ministers are usually present on the occasion, and the whole time is designed to be occupied in appropriate religious services. So far as is practicable, all worldly avocations are suspended, and the time is spent in prayer, exhortation, preaching, religious conversation with individuals, and visiting from house to house. In some parts of the country, and particularly in East-Tennessee, it has long been the practice to hold these meetings in a grove contiguous to the meeting house. For this purpose a spot is selected, and suitable tents or camps are erected, designed not for temporary use, but to serve as a place of meeting from year to year. Almost every congregation of any considerable extent is furnished with one or more of these camp grounds, where from year to year their sacramental solemnities are celebrated, and where the gospel is preached to hundreds and thousands who could not be accommodated in the meeting house. Here Christians, leaving the cares and the anxieties of the world behind them, meet to sing and pray, and to join with each other in the high praises of God; and here sinners assemble from various motives; and here the gospel is plainly preached; and here the Holy Spirit comes down like the gentle dew, or the refreshing rain of heaven. We have been told by persons brought up in the midst of these meetings, whose judgment is worthy of the highest regard, and in whose statements implicit confidence may be placed, that the utmost order and decorum prevail both day and night, while the assembly remain together. No disturbances have ever occurred to interrupt the solemnities of the occasion, or to wound the feelings of the most fastidious lover of orderly, quiet worship. Many and many a time has the place seemed to have been filled with the awful presence of Jehovah, bringing home with solemn emphasis to many a bosom, the reflection of the ancient patriarch, "How dreadful is this place; this is none other but the house of God, and this is the gate of heaven." Scenes in some respects resembling the day of pentecost are often experienced, and many a sinner bowed down under the load of sin, is led to ask with trembling anxiety, "what shall I do to be saved?"

"Owing to particular circumstances, a prejudice has existed among Presbyterians in this part of the country, against every thing which looked like a camp meeting; and though four days meetings have been frequent in all our churches, yet nothing similar to the camp meetings of Tennessee has been attempted till very recently, in Ohio. True, these meetings, as conducted in this section, have almost invariably been seasons of peculiar interest, deep solemnity, and lasting influence. Churches have been strengthened and refreshed, and hundreds of souls, we trust, gathered into the fold of the Redeemer. Often too, the place of worship has been found too straight to accommodate all whom the occasion brought together, sometimes from ten or fifteen miles distant. For some time past it has been customary to connect these meetings with the meetings of the Presbytery, particularly in the Presbytery of Cincinnati. In order, therefore, that the churches within its bounds might enjoy the full benefit of these presbyterial sessions, a rule has been for some time in operation, to have four meetings of the Presbytery during the year, instead of two.—This arrangement has been attended with the happiest results. Every church considers it a high privilege to have the Presbytery meet with them; and in many instances the blessing of God has followed the services. Still, while the churches were benefitted, and Christians quickened, and animated, and some sinners were born into the kingdom, it was evident to all, that the great mass of the population remained unaffected, and that more efficient measures must be adopted to bring the principles of the gospel to bear upon the consciences and hearts of men, dead in trespasses and sins. This consideration induced some of the members of the Presbytery to propose that at their meeting in Wilmington, Clermont co. on the 16th of July, that the religious services should be conducted in a grove, under the impression that the meeting house was altogether too small to accommodate the numbers which might be expected to assemble. When the proposition was first made, many objections and fears were expressed, and much anxiety manifested, lest it should be attended with disastrous consequences. Many of these difficulties, however, were obviated, and the necessary arrangements for holding such a meeting, were accordingly made. A pleasant spot on the eastern fork of the Little-Miami, in the town of Williamsburgh, was selected for this purpose. The local situation of this place seemed to point it out as a temple fitted by nature for the worship of its great Author. Situated on the left bank of the stream, is a small bottom so thickly covered with forest trees as to be almost impervious to the rays of the sun, extending about 80 rods in depth and a half mile in length, surrounded by a semi circular ridge, upwards of 200 feet high, and reaching down to the water's edge, at each extremity of this natural amphitheatre.

"This rural seclusion is of easy access at low water by crossing the creek, to persons on foot, on horseback, and in carriages and waggons. Near the southern extremity and at a convenient distance from the place of worship, is a living spring of the purest water, affording a sufficient supply for a large multitude. In this delightful retreat the inhabitants of the town erected several tents of rough boards, and seats sufficient to accommodate 3 or 4000 persons.

"On Thursday, July 15th, several persons from this city and the neighbouring towns assembled at Williamsburgh, and made the necessary preparations for the coming solemnities. A few remained on the ground over night, and in the morning held the first prayer meeting since the dawn of creation on this consecrated ground. A prayer meeting was held in the church at sunrise, at which about one hundred were present. On Friday morning, July 16th, at 9 o'clock, the appropriate services of the occasion commenced. A public prayer meeting was held at the stand, the exercises of which were prayer, singing and appropriate exhortation. At 11 o'clock, a sermon was preached by Rev. David Root, as moderator of the Presbytery. A recess was then had till two o'clock, when Rev. Mr. Morrison, of East-Tennessee, preached, after which several persons came forward to the anxious seat and requested the prayers of God's people. Provision having been made by many for remaining on the ground over night, immediately after tea, family worship was had in all the tents, conducted similarly to the regular devotions of every pious household. The voice of psalms sweetly blending with the echoes of the deep forest, strongly reminded one of the early times and primeval piety, when the patriarchs dwelt in tabernacles with Isaac and Jacob, "heirs with them in the same promise." At candle lighting, the congregation assembled at the stand and engaged in prayer and praise. Several solemn and appropriate exhortations were made, and the great things of eternity seemed to come home with interest to the hearts both of saints and sinners. The assembly then dispersed, and those who remained on the ground, laid themselves down and slept undisturbed beneath the protection of their heavenly Father.

"With the opening dawn, family prayer was had in all the tents, and at sunrise a public meeting at the stand. Rev. Mr. Logan preached at 9, and Rev. J. Thompson at 11. A number of persons came forward to the anxious seats; deep solemnity pervaded the assembly, and a spirit of fervent prayer was poured out upon all the children of God. At 2 o'clock, the Rev. S. Crane, of Kentucky, preached, and in the evening, the Rev. Dr. Wilson, of this city. About thirty came forward and requested the prayers of God's people.

"On Sabbath morning, services as usual.—At 9, Rev. Mr. Morrison preached, and at 11, Rev. Dr. Wilson. Both sermons were evidently attended with the divine blessing. It was estimated that the audience in the morning was composed of between two and three thousand persons. Throughout the vast assembly, the utmost order and quiet reigned during all the services. A more attentive congregation, a minister could not wish to address. Whatever disposition to levity there might have been in some bosoms, it seemed to be awed and restrained by the deep solemnity which pervaded the great mass of the people. There was an uncommon earnestness exhibited by those who spoke, to press home the truths of the gospel upon the hearts of sinners.

"Preparations were then making for celebrating the Lord's supper, at 2 o'clock in the afternoon. A table about one hundred and fifty feet long had been previously prepared, at which the communicants were to be seated.—At the opening of the services in the afternoon, fifteen persons, most of whom had obtained hopes at this meeting, and who had been previously examined by the session, came forward, and added themselves to the people of God, and for the first time, commemorated the dying love of their Redeemer, at his table spread in the wilderness for his believing children. The table was twice and a half filled with communicants. Many from other denominations were invited and joined in this holy communion.—Seldom have we partook of this feast of love, with feelings of such deep emotion, as on that occasion. With the evidences of the Creator's goodness all around, it seemed as though the sublime personifications of scripture were realised, and that the trees of the forest clapped their hands unto God; and the little hills rejoiced on every side; the heavens declared his glory, and the firmament showed his handy work; springs seemed to be opened in the wilderness and streams in the desert; the solitary place was glad for them, and rejoiced and blossomed as the rose. Oh! we would not give that one hour of sweet and heavenly enjoyment for all the fierce raptures of the madly impenitent, who join in the whirl of dissipation, over the gulph of eternal perdition. We felt a deep abhorrence of that fiendish malace which would deprive the Christian of his hope of salvation through a crucified Redeemer, or that would lull the sinner in his impenitence, till the light of eternity wakes him up to the horrors of the second death. Long will the humble Christian remember that table in the wilderness, and those seasons of holy communion and sacred fellowship, surrounded by so many traces of the Almighty's footsteps, and having before him the visible emblems of his pardoning love and mercy.

"On Sabbath evening, Rev. Mr. Graves, of Reading, preached, and on Monday morning, at 11 o'clock, Rev. Absolom Peters, Secretary of the American Home Missionary Society.—After the morning sermon, about thirty persons came forward and requested the prayers of Christians. At 2 o'clock, Rev. Mr. Hayden preached, and in the evening, Rev. S. Crane. Tuesday morning the congregation assembled at the stand, for the purpose of uniting once more in prayer, previous to a final separation. This was the most deeply affecting scene of all. Many felt, what was no doubt true, that this would be the last time we should all meet in similar circumstances, till the last day, "when the dead, small and great, shall stand before God." Mr. Peters made a short address, in which this topic of a fatal separation was alluded to in a very felicitous manner. After the prayer, the assembly united in singing the Pilgrim's farewell hymn; when the people took an affectionate leave of the ministers present, and one another, by a cordial shake of the hands.

"We have now given a brief statement of the facts, as they fell under our observation. We must say, that considering the numbers present, we never attended a meeting where Christians appeared more solemn, and where every thing was conducted in a more quiet and orderly manner. There was no noise, no shouting, and no disturbance, on the part of the spectators. Notwithstanding all the disadvantages under which those laboured who first proposed the meeting, and the deep rooted prejudices which existed in the minds of many, against camp-meetings, we think an experiment has been made, that goes to show, that in the hands of judicious persons, camp-meetings may be made the means of extensive good to the church of Christ.

"The length of this article precludes any farther remarks on this subject at this time.—We trust that all real Christians will candidly look at the facts which have been stated, and then act in reference to them, as beings who must be judged according to their deeds, in that day "when God shall judge the secrets of men by Jesus Christ."

ROOMS OF THE AMERICAN EDUCATION SOCIETY.

52 Washington street, Boston, July 21, 1830.

NOTICE.—The articles which appear under this head are prepared and published by the authority of the Society.

E. CORNELIUS, *Secretary.*

**Resolutions adopted by the Board, July* 14.

1. On application of a foreign missionary destined to labour in the Burman empire, voted, that his pecuniary obligations be cancelled, in conformity to rule chap. vi, §6. This worthy young man had received $333. He is about to leave his native country, under the patronage of the Baptist Board of Foreign Missions.

2. The talents and attainments of two young men in the 1st stage of education, not being such as the rules require, voted to discontinue their patronage.

3. Another young man having left his studies, with a view of pursuing a different object from the ministry, it was voted that he be required to refund what he had received, agreeably to the 7th article of the constitution.

4. Voted, that the Secretary be requested to inform those beneficiaries who are studying under private instruction, that in the judgment of the Board, it is altogether desirable, that they should become connected with public institutions as soon as may be.

Note.—The rule of the Board goes no farther than to express a decided preference of public to private instruction. (Rules chap. v, sec. 11.)

5. Treasurer authorised to borrow such sum as may be necessary to meet the appropriations at this meeting. Sum necessary, $4,421;—making the whole debt of the Society over *twelve thousand dollars.*

Present engagements amount to more than *thirty thousand dollars* per annum. These are constantly and rapidly increasing. The whole income last year, for current use, was *twenty-six thousand and ten dollars.*

The friends of a pious ministry must decide in a few months, whether the society shall *advance* or *retreat.* At such a time, the giving, or withholding, even the *smallest* donation, has *an influence* in settling this question. Reader! into which scale will *you* cast your influence? Look to a bleeding Saviour, and then answer.

Agents of the Society engaged in raising Funds.

Rev. *Wm. Cogswell*, General Agent, having for his particular field the New England states. Mr. C. is engaged in Rhode-Island for a short time. A meeting was to be held at Pawtucket on the 27th, for the purpose of forming an auxiliary Society. Mr. Cogswell's next field of labour is Connecticut.

Rev. *Henry Little*, labouring in Worcester county; but destined to leave for the western states next month.

Rev. *John K. Young*, labouring in New-Hampshire.

Rev. *Ansel Y. Clark*, and

Rev. *Franklin Y. Vaill*, Secretary of the Western Agency, both at present in Ohio.

For a full and interesting account of the labours of these and other agents, see the Journal of the Society which is about being published.

Ceylon Mission.—We have been favoured with the following extract of a letter from Rev. Miron Winslow, missionary to Ceylon, to his brother in this town, which we with pleasure lay before our readers:—

"In regard to the state of our missions, it is in general prosperous; though we greatly need more special divine influence. We have nearly four thousand children in our native free schools, and two hundred in our boarding establishments. Only a small number comparatively of these children and youth appear as yet to have received saving impressions. The good seed which is sown will not be lost, but we must have long patience for the harvest. We have received into the church the last year only eight or ten members, and we have had the grief to expel three who had been previously admitted." [The number previously admitted is about sixty or seventy.] "But there is some progress, for which we should be thankful and praise the Lord. The seminary goes on well; and the female school here has done better the past year than at any time before, making good progress in geography, arithmetic, &c. Of the theological class under my instruction, three are now ready for license, four have received certificates as catechists, and eight as readers and exhorters. We are also doing a good deal, considering our means, in the preparation and printing of tracts and elementary books. Much of my time the last year has been devoted to this labour, which I hope will turn to some account in the end. Pray for us, that the Spirit may be poured upon us from above.

"We have been afflicted as a mission by the illness of Dr. Scudder, who was obliged to repair to Nulgherries for his health; and there within a few weeks, when about to return home, he has been brought to the borders of the grave by a fever. He is now recovering, and Mrs. Scudder has just left. I offered to join him."—*N. H. (Dover) Chronicle.*

Union Mission.—Rev. Mr. Vaill, in a letter to the editors of this paper, dated Union, near Fort-Gibson, West-Arkansas territory, June 16th, says:—"We have in our school about sixty scholars, Osages, Creeks, and Cherokees, having each of these tribes near us; and if we had preachers enough we might publish the gospel among each. The Creeks, at present, afford an interesting field. A work of grace has been going on among them ever since their arrival in the country. They greatly need a missionary among them. The prospect of usefulness before this mission, has been opening for these two years past. I trust we are doing something towards meliorating the condition of the Indians."—*N. Y. Obs.*

Cherokees.—The Cherokee Phœnix, of the 10th ult. states that the President of the United States had informed the chiefs and principal men of the nation, that he would probably be at Nashville from the 20th to 30th of July, and if they desire to see him upon important matters which concern them, he will gladly see them, and frankly and parentally communicate with them, in person, there. But if they cannot go willingly, and prepared with *full powers* to make a treaty for removal, it will not be necessary for them to go. If the chiefs shall come with that determination, all their necessary expenses will be borne." On this invitation the editor of the Phœnix remarks:—

"What will the Cherokees do? Will they go to Nashville, and add another treaty to the long list to be violated? No. The great question, are treaties with Indians worth any thing, must first be settled. They are determined to stay until they receive a satisfactory answer. But the government must not suppose they agree to come under the laws of the states. The Council will meet at this place on Monday. We will not therefore anticipate the reply which will probably be given."—*Conn. Obs.*

Who are the Savages?—At the 4th of July dinner, in Berrien, Dooly county, *Georgia*, the following toasts were given:—

"Frelinghuysen, of New-Jersey—May he be executed by an Indian, and buried by his dictator, Daniel Webster.

"Daniel Webster, of Massachusetts—May his passage to Washington city, to the next Congress, be obstructed by thorns, and should he arrive, may his food be an Indian's dish, and prepared by an African.

"The Northern Ladies—* * * * We demur to their aiding those cursed tribes of Cherokees, or the half breeds."

Among the regular toasts drank at Columbia, S. C. was the following:—

"The Colonisation Society—*A speedy colonisation of Pluto's domains by its founders and supporters.*"—*N. Y. Obs.*

Bible Cause in Virginia.—Much has been done recently in the bible cause in Virginia. Eighteen counties are already supplied; in more than half the rest, agents and friends, it is said, are now actively employed in investigating the wants of the people, and there are few counties, if any, where something is not being done in aid of the good cause. The Auxiliary Society of Fauquier county is making an effort to raise $1,000 for the object. The editor of the Richmond Telegraph is of the opinion, that the state will be supplied by the 1st of April, 1831.—*ib.*

Missionaries.—Yesterday forenoon, (1st inst.) Rev. Messrs. Wm. Ramsey, Wm. Hervey and Hollis Read, sent out to Bombay by the American Board of Commissioners for Foreign Missions; and Rev. John Taylor Jones, sent out to Burmah by the Baptist Board of Missions, embarked with their wives on board the ship Corvo, Capt. Spaulding, which sailed the same day for Calcutta. A large number of citizens assembled to witness their departure. A hymn was sung at the wharf, and an impressive prayer offered by the Rev. Sam'l Green, of this city.—*Boston Centinel.*

Important Decision.—We understand that on the *quo warranto*, issued against Geneva College, for establishing a faculty of medicine in this city in connection with Rutgers college, the supreme court during the present term have decided that the establishment of such faculty was contrary to the charter granted to that college.—*N. Y. Amer.*

The Paris Society for promoting Elementary Instruction supports three monitorial schools in Paris, and furnishes assistance to similar ones in the departments. There are 2000 subscribers to the Society's funds. The Minister of Public Instruction has given it 2000 francs. It has offered a prize for the best essay on the liberty of instruction.

WESTERN RECORDER.

UTICA: AUGUST 10, 1830.

Professor Stuart's Letter to Dr. Channing, on Religious Liberty.—We copied from the Christian Watchman last week, a short notice of this work, without knowing exactly how much importance was to be attached to it. We had been induced to consider the outcry of "church and state," against evangelical Christians, as the mere offspring of gross infidelity, united with ignorance and political intrigue; and were therefore not a little surprised at the seeming ardour of Professor Stuart, in contradicting in so solemn a manner, certain foolish accusations, as we presumed them to be, that had fallen rather heedlessly from Dr. C.'s pen. It seems, however, that the matter has been assuming a character of no small importance. The writings of Dr. Channing, it is true, we have never been much inclined to read. We love sound logic and plain common sense too well, to allow us more than an occasional glance at such works as his. But it seems that the Doctor has for a long time been preferring charges against the orthodox of that commonwealth, respecting the subject of religious liberty, which the accused, till very lately, have seen fit to pass over in silence. Yet having waxed bolder, and repeated some of these charges in his election sermon, the Doctor has now given them an importance which requires that they should be fully met.—This circumstance, perhaps, more than any other, induced Professor S. to come out with a pamphlet of fifty pages, to refute the charges; to meet them with a most solemn and positive denial; and thus put the Doctor upon his proof. This is making thorough work. We rejoice to see decision in such matters. When any thing is done, let it be done thoroughly and openly, so that it may be the better understood, and the sooner over. The pamphlet has not yet reached us; but the following extract is furnished by the last Boston Recorder, as a specimen, at once, of the nature of the controversy and the character of the work:—

"You have given your name to the world as the author of accusations, that we are aiming to subvert and destroy the religious liberty of this commonwealth; that we are combined to put down all free inquiry in matters of religion; that we are endeavouring, in secret, and openly, to introduce an ecclesiastical tyranny, worse than the inquisition; that we are determined to raise up ecclesiastical courts, to try, condemn, and punish all whom we deem to be heretics; and thus to prevent all right of private judgment, and all freedom in respect to religious opinion."

"I have openly avowed in this letter, my opinion, and what I know to be the opinion of those christian brethren with whom I have the honour to be associated, in relation to these subjects. I know that what I have said is incapable of being contradicted, on any grounds of evidence. *I do know that the accusations which you stand pledged to support are* NOT TRUE. *I aver that* THEY ARE NOT, before heaven and earth. That they are accusations of a hurtful tendency need not be said. They go to destroy all respect for us, all confidence in us, all prospects of our usefulness in society or in the church, just so far as you are believed; and to render us the objects of suspicion, of scorn, and of hatred. As injured men, as injured in a manner that is highly unjust and cruel, we call on you for reparation, or else to support your charges. These charges are *allegations as to matters of* FACT. They are not matters of opinion merely, or the deductions which may be drawn from opinions. As *matters of fact* you are bound to support them. According to all demands of propriety and justice, you have no liberty now to retreat, by professing disdain of your opponents; none to screen yourself under the allegation (as you have attempted in the preface to your works to do), that you dislike controversy. On every ground of equity, you must either support the charges which you have made, *as to facts*; or take them back; or else stand before the public as one who has abused and maltreated his fellow beings, members of the same commonwealth, entitled to the same privileges with himself, and having a right to claim that they shall be spoken of with *truth* and *justice*; a right which cannot be violated without responsibility for so doing.

"Sir, we have borne these charges in silence long enough; so long, that not a few of your friends begin to aver that silence gives consent to the truth of them. You have repeated them so often, and for such a series of years, without being called in question in some important respects for so doing, that you seem of late to have considered the right of doing it as a matter quite beyond the reach of debate. You do not seem to expect that the objects of your vehement and scornful denunciation would venture to resist or even to complain. Like those subdued by the irresistible power of the great Assyrian King, "not a bird would move the wing, or open the mouth, or peep." But if you have believed this respecting us, you have erred, at least in one point, with regard to your views of the orthodox. We have not been cowering with fear; we have not been "held our peace for good." We acknowledge, indeed, that when "we have meditated on some of these things, the fire has burned within us."

Were we to express our feelings, (says the Reeorder), we should say much in commendation of the letter; we might speak of its occasional bursts of eloquence, of the dignified candour with which the author states the reasonings of his opponent, and the generous indignation with which he repels his groundless charges.—But all this is needless. The work may be safely left to speak for itself.

"One Reason why the Children of some good Men are not better governed."—The Rochester Observer mentions under this head, and we think with great propriety, the circumstance, that many who even attend strictly to family prayer, and occasionally to the religious instruction of their children, fail in the important article of government, simply because they do not see fit to devote sufficient attention to this object. "These parents do not make the government of their children a business. It is passed over as a matter of secondary importance; one to which they cannot devote their time. It is not considered as a part of the ordinary avocations of life," &c.

This is a hint well worthy of being remembered. So long as parents systematically neglect this duty, we scarcely expect to see their children much benefitted by religious instruction, or christian privileges. "Children, obey your parents," is a scriptural injunction.—"Train up a child in the way he should go," is another scriptural injunction. And where these are daily and openly violated, how can we look for gospel obedience in other things? Yet so it is. Many christian parents, who find ample time for the regulation of their apprentices and servants, and even for the management of their domestic animals, seem to have little or no time to devote to the proper government of their children. As to this matter, they are always in haste. Press them to the duty, and they will indeed render some other excuse which is more plausible. They have no talent for this thing. Their children are yet young; or they are now too old; or they have always been troublesome about being governed, &c. Nevertheless, the true difficulty is, that the parents have always undervalued the importance of this specific duty. It will no doubt be seen at last, that the art of government might have been easily acquired, if proper attention had been bestowed upon it. It must be so: And parents who neglect to govern their children, upon any pretext whatever, must expect to suffer the consequences. And if, at last, their children's blood is found in the skirts of their raiment, what will they say? What will they have to answer?

Conversion.—The following memorable instance of converting mercy, is mentioned in the writings of Dr. Payson, in reference to a revival in North-Yarmouth, Me. in the autumn of 1807:—

"Three females, the wives of three sea captains, who were all at sea in different parts of the world, were deeply impressed, and after several convictions obtained comfort. Just about the same time, all their absent husbands were converted at sea. The wives, meanwhile, were anxious for the spiritual welfare of their husbands; and the husbands were no less concerned for their wives. Judge what a happy meeting they must have had, when they found what God had done for each other during their separation."

Such examples of God's goodness as the above, should never be forgotten. We have no reason to think that they are less frequent now, than they were twenty years ago. Ought they not to be told, for the glory of God's grace? If scoffers are disposed to rail at such things, let them rail. This is no reason why God's people should not be comforted and edified by such details. Heaven will not forego one of its triumphs, through fear of the rage of infernal spirits.

The Baptist Register still speaks of the gentle dews of the Spirit, in the conversion of sinners among the baptist congregation of this village. Five, it seems, received the ordinance of baptism on last Sabbath week.

Missionary Boxes.—A notice is found in a subsequent column, in reference to a box about to be prepared in this village for the Mackinaw mission. *One* box, however, will not suffice for *this* mission; and there are many stations to be supplied. So there is work enough for the benevolent through all the land. The poor Choctaws should not be forgotten. See last Recorder.

The Baptist Repository, of New-York city, now appears on an enlarged sheet. That denomination support at the present time, we believe, not less than six or seven respectable journals. The seventh-day Baptist have one.

Union College.—The commencement of this institution was held on the 28th ult. The number of graduates was ninety-six. The degree of D. D. was conferred on Rev. Sam'l B. How, president of Dickinson college, and Rev. Thomas Raffles, of Liverpool, England.

Polytechnic School.—The annual examination of the students in the polytechnic school at Chittenango, under the care of Rev. Dr. Yates, took place week before last. We learn that the exercises were of a character which did honour to the students and to their instructors.

Painful Accident.—On Monday of last week, Mr. C. O. Bill, son of Dr. Bill, of Remsen, aged 21 years, lost his life at Trenton-Falls. He slipped from the foot-path into the river, passed over one of the principal falls, and was seen no more. His body was found on Tuesday evening.

United States Branch Bank.—We learn that a branch of the United States bank is to be established in this village, as soon as the necessary arrangements can be made.

The thieves who robbed Mr. Porter's store, in this village, of a number of watches, a short time since, were arrested in New-York on the 31st ult. The watches were found in their possession. One of them was brought back, and committed to jail at Whitesborough; the other was left to answer for crimes previously committed in New-York.

POLITICAL.

FOREIGN.

Latest from Europe.—The ship Manchester, arrived at New-York on Friday last, from Liverpool, has brought English papers to the 1st of July.

Death of George IV.—The papers by this arrival contain the intelligence of the death of George IV. He died on Saturday morning, June 26; and the event was thus announced in the London Gazette extraordinary:—

Whitehall, June 26.—A bulletin, of which the following is a copy, has been this morning received by Secretary Sir Robert Peel, one of his majesty's principal Secretaries of State:—

"*Windsor Castle, June* 26.—It has pleased Almighty God to take from this world the King's most excellent majesty. His Majesty expired at a quarter past 3 o'clock this morning, without pain.

"H. HALFORD.

"M. J. TIERNY."

In the course of Friday evening, before nine o'clock, the physicians intimated to their royal patient their inability to give him further relief, and their opinion that his last moments were rapidly approaching. To this communication his majesty replied, "God's will be done!" and in a few moments after, he asked, "Where is Chichester?" The Bishop of Chichester was instantly summoned to the royal chamber, and at his hands the dying sovereign received the sacrament. During the administration of this rite, his majesty was much less troubled by the cough than he had been previously, and afterwards it gradually subsided, and towards midnight he sunk into a state of apparently quiet repose, which continued until about three o'clock, when he became rather restless, and feebly wished to have his head placed in a more elevated position. The attendants instantly attempted to afford his majesty the relief he requested; but they had scarcely commenced the attempt, when his majesty suddenly motioned them to desist, and, placing both his hands upon his breast, he ejaculated, "Oh! this is not right! this is death! Oh, God! *I am dying!*" These were the last, and the only distinct words he uttered after having received the holy sacrament; and from this time his dissolution came on so gradually that the physicians had some difficulty in ascertaining precisely at what moment he ceased to exist. In the mean time the Bishop of Chichester, and all the principal members of the royal household, with the pages in immediate attendance, were called in, and, in their presence, without the slightest indication of suffering, his majesty calmly expired.

The body was subsequently opened, to ascertain the cause of his majesty's disease; when the heart was found to be considerably enlarged, and adhering to the neighbouring parts; some of the valves were ossified, and water remained in the chest.

Accession of William IV.—The Duke of Clarence, the successor to the throne, arrived at St. James' palace at 12 o'clock on Saturday, (where the late King's privy council had previously assembled), and took and subscribed the usual oaths of office, as sovereign of the united kingdoms.

The members of the royal family, consisting of the dukes of Cumberland, Sussex and Gloucester, and Prince Leopold, with the bishops and peers present on the occasion, then took the oath of allegiance to his majesty.

Orders were then given by the privy council, for proclaiming his majesty's accession to the throne, on Monday.

The king afterwards gave an audience to the Duke of Wellington, when his grace kissed hands, as the first lord of the treasury. The other ministers and officers, and also the members of the late king's household, who attended the court, kissed hands, on their re-appointment to office.

After the rest of the privy councillors had retired, the Lord Chancellor, the Archbishop of Canterbury, the Archbishop of York, and the bishop of London remained, and altered the prayer in the church service for King William and Queen Adelaide.

On Monday his majesty was proclaimed king of the united realms, with the usual ceremonies, and at the accustomed places, by the style and title of William IV.

The same day orders were issued for a general mourning, to commence on the 30th of June.

His late majesty George the Fourth, was born August 12th, 1762; ascended the throne January 29th, 1820; crowned July 19th, 1821; and died June 26th, 1830.

His present majesty, William the Fourth, was born Aug. 21st, 1765.

The French Expedition.—The English papers contain the particulars of a hard fought battle before Algiers, in which the French were completely successful. Several batteries had been carried at the point of the bayonet, and the heights in front of the city were occupied by the French troops. They consider the fall of the pirates as certain. Eight or ten thousand Arabs had presented themselves at the French outposts, surrendered their arms, and made their submission to the Fr. commander.

The ship Bengal, arrived at Boston from Gibraltar, which place she left on the 29th of June, also brings intelligence that the French had taken possession of the heights which command Algiers, had fired the city in several places, and were about to enter it.

A letter received by the Bengal, further states, that a report had reached Gibraltar, that the French had taken Algiers, with the loss of 5000 men; but that the report had not come in a very creditable shape.

Riot in Ireland.—A general riot took place in Limerick, Ireland, the 26th June. The mob broke open all the provision shops, and plundered them of their contents, destroying or carrying off immense quantities of bread, flour, pork, beans, &c. They then commenced breaking open the spirit shops, and drinking to excess.—Seven persons were shot by individuals, in protecting their property. The military were finally ordered out, and stones were thrown at them; when they fired upon the mob. Several more of the latter were killed, before they dispersed.

French Elections.—So far as the returns of the elections in France had been received, the constitutionalists had succeeded against the ministerialists, in the proportion of three to one.

From Smyrna.—Extract of a letter to a mercantile house in New-York, dated Smyrna, 19th April, 1830:—

"We have to communicate the pleasing information, that a commercial treaty has been negociated at Constantinople, between the United States and Turkey on the 13th inst., which places the trade of the former on the footing of the most favoured nations in the Turkish ports. We give you this as certain."

DOMESTIC.

The Freshet.—The papers in the neighbourhood of Lake-Champlain, are filled with accounts of the destruction of lives and property, by the late freshet in that quarter. In addition to the fourteen persons who lost their lives at New-Haven West-Mills, as mentioned last week, five or six persons were drowned in Onion river. The destruction of forges, manufactories, mills, bridges, lumber, and crops, on both sides of the lake, is immense; the loss is estimated at $1,000,000. The water was from ten to fifteen feet higher than it was ever before known.

More Difficulties respecting the Northeastern Boundary.—The Augusta (Maine) Patriot mentions that one of the persons duly appointed to take the census of that state, had been compelled to desist in that portion of territory to the right of jurisdiction over which the British have laid claim. The Patriot says that the inhabitants were forbidden by a proclamation, issued by the authorities of New-Brunswick, from giving in their census, and that the agent employed to collect it had been threatened with arrest, if he persisted in carrying into effect a law of the United States.

Rensselaer School.—The young gentlemen attached to this school have been for some weeks engaged in examining the interesting varieties of soil and scenery to be found in the western part of this state. The expenses of the expedition are borne by the munificent founder of the school, our fellow-citizen Stephen Van Rensselaer. Among the most valuable of its results is an accurate survey of Cayuga-Lake, and the innumerable falls at its head. The scholars spent nearly a week in examining these, and an official account of their observations is soon to be published. One of the Professors, a distinguished naturalist, who accompanied them, and has travelled through all the United States, pronounced the great fall of Traghcanic the most splendid work of nature he had ever seen. *Albany D. Adv.*

New-Echota, July 17.—The agent of this nation has lately received two letters from the war department, one informing him that orders have been forwarded to the commander of the United States troops for the removal of *all persons* from the gold mines; the other directing him to pay the annuity, which has been for several years paid to the treasurer, to the individuals of the Cherokee nation. These are extraordinary documents. We shall lay them before our readers next week. They will reveal a course of policy on the part of the government towards the Indians by no means anticipated by the public. On the 9th inst. writs of injunction were served by the sheriff of Hall county, on eleven of our citizens, for the crime of working their own mines. They are told, if this injunction is not obeyed, *imprisonment without bail* will be the consequence. So the next thing the reader will learn, will probably be, that some of the Cherokees are in the jail of Hall county. The editor of this paper was present when the writs were served.—*Cherokee Phœnix.*

Melancholy Accident.—Several German families, who had lately arrived in this country, were removing on board of a canal boat, from Albany to the western part of this state, and when they arrived somewhere in the vicinity of Schenectady, it appears that a lad, aged 12 or 14 years, belonging to one of these families, expressed to the captain of the boat, or to some of his men, a desire to learn to swim. They told him he might soon learn; that by tying a rope around his body, he might get into the canal and swim after the boat. He asked or permitted this to be done; and the boat to which he was attached, had not proceeded far, before it was met by another boat, the tow rope of which in passing, became entangled with that around the boy's body, which by the operation, was almost literally torn to pieces. This accident occurred on Friday last. The boy was conveyed on board of the boat, as far as this village, where all the attention which humanity could dictate, was bestowed upon him; but his wounds were immedicable; he died on Thursday morning.—*Canajoharie Telegraph.*

Salem Murder.—The court for the trial of the persons charged with the murder of Mr. White, met again on Tuesday last, and the trial of J. F. Knapp, as principal, was commenced.

Rowland Stephenson, the fugitive London banker, is now living in great splendour, near Bristol, Pa. He keeps many servants and hunting horses, and is building a new house. Loyd, his clerk, who came with him to Savannah, resides with him, as does Thomas Horner, the founder of the colosseum in London, to build which Stephenson furnished much money.

A Connecticut paper boasts that the citizens of that neighbourhood, "do not foolishly adopt the fashions of the cities, that change with every changing moon;" and adds that "a large number of people are seen at church every Sabbath, with the same dress they wore ten years ago." This is a good sign, and it shows that Connecticut has a just claim to be considered the land of "steady habits."

Israel Richardson, of Maumee, Michigan, was shot through the head and instantly killed, while sitting in the hall of his house, on the night of the 22d July. The perpetrator of the murder is named George Porter, and he has made his escape. No reason is given for the deed.

DEATHS.

In this village, on the 3d inst. Mrs. *Hannah H. Alvord*, aged 78.

In Augusta, on the 25th inst. Mrs. *Sally Allen*, wife of Capt. Isaac Allen, aged about 40.

In Cambridge, N. Y. on the 24th ult. *Mrs. Dunlap*, widow of the late Rev. John Dunlap, aged 64.

In Castleton, Vt. on the 23d ult. Hon. *Chauncey Langdon*, one of the most distinguished citizens of that state, as a counsellor and statesman, aged 68.

Drowned, at Hamden, Con. on *Sunday* morning the 25th ult. Mr. *Burr Perkins*, aged 18, son of Mr. Amasa Perkins. After breakfast, he went in company with another young man to a mill-pond about half a mile from his father's house, for the purpose of bathing, and in attempting to swim out to a stump in the middle of the pond, he sunk in about eight feet water. As he was sinking he called for assistance of the young man who was with him, who immediately swam to him, but could not keep him above water. He narrowly escaped with his own life, as the drowning young man caught hold of his foot as he went down, and it was with the greatest difficulty he extricated himself. He was a young man universally beloved. The feelings of the afflicted family cannot be described. His father is of the baptist persuasion, and was to have had preaching at his house that day; and it could hardly be realised, that one of their number, who had breakfasted with them, should before the time of commencing worship in the morning, be laid out by their side a silent corpse. Truly, "in the midst of life we are in death;" truly, "man cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not."—*Religious Intelligencer.*

A man by the name of *Smith* was drowned in attempting to swim across the Genesee river, on *Sunday* the 1st inst. opposite this village.—*Geneseo Journal.*

NOTICE.

The Ladies of this village, who are friendly to the cause of missions, are informed that a Box of Clothing is to be prepared (as usual at this season) for the mission family at Mackinaw. Letters have been received from the Missionaries, assuring us that the valuable boxes sent out last autumn were very gratefully received, and that they greatly promoted their comfort and usefulness during the severe winter. It is highly important that the articles be sent to the place of deposit without delay, as it is expected that a supply will be furnished without the necessity of soliciting from house to house; and especially as the boxes sent last season very narrowly escaped being lost on the lake, because they were not earlier prepared. Mrs. Philip Thurber, on LaFayette street, has kindly opened her house for the reception of the articles, where the Ladies will meet to sew on Friday, P. M. of each week, until the box be ready to be forwarded. It may be well for those who think of contributing to remember the promise—"Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again."

Utica, August 9, 1830.

AUBURN THEOLOGICAL SEMINARY.

The public examination of the Students in this Institution will commence on Friday the 13th inst. at 9 o'clock, A. M. and be continued, with suitable intervals, until the following Tuesday.

The Boards of Trustees and Commissioners will meet on Tuesday the 17th, at 9, A. M.

On Tuesday evening public speaking may be expected, in the 1st presbyterian church, from students representing the different societies; and on Wednesday, at 2 o'clock, P. M. from members of the two upper classes, on subjects assigned by the faculty; to be followed with an address by Rev. Henry P. Tappan, of Pittsfield, Mass. on appointment by the Society of Alumni.

At the same place, the anniversary of the Western Education Society will be held on Wednesday evening, (18th); and on Thursday morning, the Auxiliary Foreign Missionary Society of the counties of Cayuga, Onondaga, and Tompkins.

Auburn, Aug. 2, 1830.

☞ The anniversary of the Foreign Missionary Society of the counties of Tompkins, Onondaga and Cayuga, will be held in the 1st presbyterian meeting-house at Auburn, on Monday the 16th inst. at 7 o'clock, P. M. Addresses from Gerrit Smith, Esq. and others, are expected.

TIMOTHY STOW, *Sec'ry.*

Elbridge, August 4, 1830.

☞ The Presbytery of Watertown, according to adjournment, will meet at Sacket's Harbour, on the 30th inst. at 7, P. M.

GEo. S. BOARDMAN, *S. Clerk.*

Watertown, August 5, 1830.

☞ Notice is hereby given, that a meeting of the Executive Committee of the Oswego County Bible Society, will be holden at the house of Peter Pratt, Esq. Mexico, on the last Tuesday of the present month, at 2 o'clock, P. M.

R. T. SMITH, *Rec. Sec'ry.*

Pulaski, August 6, 1830.

ASTRONOMICAL LECTURES.

MR. WHEELER respectfully informs the citizens of Utica, that he will give a course of Astronomical Lectures, illustrated by the illuminated Diagrams and Orrery. The first Lecture to commence on next Wednesday evening, at 8 o'clock, in the session-room of the first presbyterian church. For plan, see handbills.

August 9, 1830.

GROS DE NAPS.

SPLENDID changeable Gros de Naps, of all shades and colours, are this day received by

August 9, 1830. SHEARMAN & THOMSON.

MOREENS.

SCARLET, Crimson, Blue and Green embossed and watered MOREENS, with Fringes to match, are for sale cheap, at SHEARMAN & THOMSON's.

Utica, August 9, 1830. 32w3

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fourteen weeks. Medical degrees are conferred at the close of the lectures, in December, and at the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The examination for Medical Degrees begins on the Wednesday preceding the close of the lecture term. Dissertations must be lodged with the Dean of the Faculty at least four weeks before the commencement. The Trustees have made ample provision for the accommodation of students, and are increasing the advantages for a thorough and complete medical education. The Lectures will be delivered by

H. H. CHILDS, M. D. *Theory and Practice of Medicine.*

S. W. WILLIAMS, M. D. *Medical Jurisprudence.*

S. P. WHITE, M. D. *Theoretical and Operative Surgery.*

C. B. COVENTRY, M. D. *Materia Medica and Obstetricks.*

W. PARKER, M. D. *Anatomy and Physiology.*

C. DEWEY, M. D. *Chemistry, Botany, and Natural Philosophy.*

Matriculation Ticket, $3. Lecture Fee, $40. Graduation, $12. Library $1. Board, including washing, lodging, and room, $1,75 a week.

By order of the Trustees,

S. M. McKAY, *Sec'ry.*

Pittsfield, Mass. July 26, 1830. 32w6

NOTICE.

A YOUNG gentleman, who is qualified to teach the Latin and Greek Languages, will probably find employment, by enquiring at the office of the Western Recorder as soon as the 16th instant.

August 3, 1830. 31w2

SELLING OFF AT COST,

AT No. 36, GENESEE STREET,

THE Subscriber, having made a different arrangement in his business, offers his whole Stock, consisting of *European, India* and *American* DRY GOODS, and *Family* GROCERIES, *at cost.* Those wishing to purchase will do well to call.

AUGUSTUS PEASE.

Utica, August 3, 1830. 31

MEMOIR OF DR. PAYSON.

HASTINGS & TRACY have just received a new supply of the Memoir of Rev. Edward Payson, D. D. late pastor of the second church in Portland.

Also, Strictures on the Review of Dr. Spring's Dissertation on the Means of Regeneration, in the Christian Spectator, for 1829; by Bennet Tyler, pastor of the presbyterian church in Portland, Maine.

A Vindication of the Strictures on the Review of Dr. Spring's Dissertation, &c.; by the same. Christian Fellowship or the Church Member's Guide; by J. A. James. Also, Speech of Hon. Henry R. Storrs, on the bill for the removal of the Indians west of the Mississippi.

July 28, 1830.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms.

Utica, May 25, 1830. 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.

April 27, 1880. PARKER & HASTINGS, No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.

Just received, by PARKER & HASTINGS,

Utica, April 27, 1830. No. 90, Genesee street. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,

April 27, 1830. By PARKER & HASTINGS, No. 90, Genesee street.

Franklin Primer—Improved Reader—and American Class-Book.

HASTINGS & TRACY have just received a supply of these very popular School Books, recently recommended by the Boston Convention of School Teachers. [This meeting was attended by more than two hundred persons, consisting of gentlemen, teachers, and other friends of education, from Massachusetts, New-Hampshire, Connecticut, and Vermont.] H. & T. will soon be prepared to supply Booksellers with these Works, on the same terms with the publisher at Greenfield.

Utica, June 8, 1830.

POETRY AND MUSIC.

From Blackwood's Magazine.

THE EXHIBITED DWARF.

BY THOMAS HAYNES BAYLEY.

I lay without my father's door,
A wretched dwarfish boy;
I did not dare to lift the latch;
I heard the voice of joy:
Too well I knew, when I was near,
My father never smil'd;
And she who bore me, turn'd away,
Abhorring her poor child.

A stranger saw me, and he brib'd
My parents with his gold;
Oh, deeper shame awaited me:
The dwarfish boy was sold!
They never lov'd me, never claim'd
The love I could have felt;
And yet, with bitter tears I left
The cottage where they dwelt.

The stranger seem'd more kind to me,
He spoke of brighter days;
He lur'd each slumb'ring talent forth,
And gave unwonted praise:
Unus'd to smiles, how ardently
I panted for applause!
And daily he instructed me:
Too soon I learn'd the cause.

I stood upon his native shore;
The secret was explain'd;
I was a vile, degraded slave,
In mind and body chain'd!
Condemn'd to face, day after day,
The rabble's ruffian gaze;
To shrink before their merriment,
Or blush before their praise!

In anguish I must still perform
The oft repeated task,
And courteously reply to all
Frivolity may ask!
And bear inhuman scrutiny,
And hear the hateful jest,
And sing the song; then crawl away
To tears, instead of rest.

I know I am diminutive,
Ay, loathsome, if you will;
But say, ye hard hearts, am I not
A human being still?
With feelings sensitive as your's,
Perhaps, I have been born;
I could not wound a fellow man
In mockery or in scorn.

But some there are who seem to shrink
Away from me, at first,
And then speak kindly; to my heart
That trial is the worst!
Oh, then I long to kneel to them,
Imploring them to save
A hopeless wretch, who only asks
An honourable grave.

Unity of Design.—The following extract of a private letter from a musician to his friend, both of whom are desirous of carrying religious influence into their music rehearsals, may not be destitute of interest, even to our *unmusical* readers. The principle involved is one which appears to be of primary importance, especially in a practical point of view:—

"I find, since undertaking to carry religious influence into our rehearsals of sacred music, that it becomes necessary to study what literary men have been accustomed to call "unity of design." If I wish my choir to be solemn, I must give them solemn music, and preserve myself, particularly, a solemn deportment. If I do not wish to have the singers carried away with the music, quite beyond the subject of the words that are before them, I must refrain myself from undue feelings of musical enthusiasm; and above all things, strive to produce a solemness of feeling among the singers in the *fore part* of the evening, either by prayer, by singing a hymn devotionally, or by singing several slow and solemn pieces in succession, accompanied by an occasional remark. Perhaps I may say, that by all these precautions, the desired result, through the blessing of God, is generally seen in some measure to follow. But let me commence with rapid music, or with music which is otherwise particularly attractive, aside from any consideration of the words, and proceed carelessly, till the singers become quite animated with the *mere music* of the performance; then it is next to impossible for me to regain the influence required for the rest of that evening.

"The remark applies to public as well as to private rehearsals; and above all, it applies to occasional singing meetings, which are intended *specially* as religious seasons. I throw out this remark as the result of personal experience. I know not what others may think of it; but for myself, I cannot doubt of its importance."

We hope that pious teachers may profit by the above hint. In schools for the rudiments, its importance may not be immediately seen; but it will discover itself, if we mistake not, about in proportion as the singers begin to perform in an interesting manner. Great judgment is to be used. Singers must in some measure be gratified. Still there is such a thing as pursuing a consistent plan of management, which, under the divine blessing, may secure the desired result.

MISCELLANEOUS.

The practice of war is not without its incongruities. Witness the following article, for example:—

From the United States Journal.

AN INCIDENT AT NAVARINO.

The firing having ceased at Navarino, Sir Edward Codrington sent a Lieutenant on board Moharen Bey's ship, to offer any medical assistance they might want. This vessel, with a crew of probably more than a thousand men, had but one medical officer on board, and he had, unfortunately, been the first man killed in the action. Her loss was immense, and they had not thrown the dead overboard, nor removed the wounded to the cockpit, and the decks presented a most horrible scene of gore and mangled bodies. Amidst the frightful spectacle, about a dozen of the Turkish officers, superbly dressed, sat in the cabins upon crimson ottomans, smoking with inconceivable apathy, while slaves were handing them their coffee. Seeing the English uniform approach, they ordered ottomans and coffee for the Lieutenant, who, however, quickly told them that he had more important business to attend to. He gave the admiral's compliments and offered any assistance.—The Turk, with frigid composure, calmly replied, that they stood in need of no assistance whatever. "Shall not our surgeons attend to your wounded?" "No," gravely replied the Turk, "wounded men want no assistance; they will soon die." Returning to the Asia, and communicating this scene, Sir Edward, after some meditation, said, "Did you observe among them a remarkably fine, handsome man, with a beard more full and black than the rest?" "Yes, I observed him, he was sitting next the Admiral." "Return on board, and induce him, or compel him, to go with you on board the Genoa, and keep him there until I see him." The Turk repaired on board the Genoa without any difficulty, accompanied by several persons whom he requested our officer to take with him. Sir Edward was closetted with him for a long time, when he ordered the Lieutenant to put the Secretary and his companions on shore at day-break, wherever they might choose to land. Rowing on shore, they saw the wreck of a mast, on which about a score of wounded and exhausted Turks were endeavouring to save themselves. "I must rescue these poor fellows," said the Lieutenant anxiously. "They are only common soldiers, and will soon die; never mind them," said the Turk, with the most grave composure. "It is my duty, and if I do not help them, I should disgrace the service, and be reproved by the Admiral;" saying which, the Lieutenant pulled for the mast, and succeeded in saving about a dozen of these unhappy wretches. As soon as they were stowed in the bottom of the boat, the Turk, after a short but profound meditation, suddenly burst into an immoderate fit of laughter. "What is the matter?" cried the astonished Lieutenant: "Good heavens! what is here to laugh at?" "Laugh!" exclaimed the Turk, with bitter sarcasm, "laugh! You English are a singular people. Yesterday you came into the bay whilst we were quiet at our coffee; you knocked our ships to pieces, killed or mangled all our men, till the fleet is one vast slaughter-house; and this morning you pretend to be so humane, that you cannot pass a score of wounded soldiers without putting yourself out of the way to save them." The Lieutenant was astonished, and having no reply to offer to this odd view of the case, they proceeded to shore in profound silence.

From the Christian Observer.

DIFFICULT TEXTS.

Your learned correspondents often favour us with their remarks on difficult texts, and with patches of Greek, Latin, and Hebrew, to make them easy; but the texts which I have found most difficult they pass entirely over. I take it for granted that the bible was not intended to unchristianise Christians, and to unbaptise the baptised; and if so, what am I to make of such passages as the following? Can any of your learned contributors shew wherein lies the false translation, and how they ought to be modified? for as they stand, an unlearned reader would be apt to take them literally, which involves the difficulty I have mentioned. I write them cursorily, and as they occur to my memory. There are hundreds of passages equally difficult.

"If ye live after the flesh, ye shall die." "Ye are not your own." "Every man that hath this hope in him, purifieth himself." "That which is highly esteemed among men is an abomination in the sight of God."—"Continue in prayer, and watch unto the same with thanksgiving." "The Lord is on my side, I will not fear what man can do unto me." "Fear God." "Fear not the reproach of men." "If ye suffer for righteousness sake, happy are ye." "Woe unto them that are at ease in Zion." "I the Lord have spoken, and will do it." "A man's pride shall bring him low." "Blessed are the poor in spirit." "Have not the faith of Christ with respect of persons." "Be not hasty in thy spirit." "Foolish and unlearned questions avoid." "Keep yourselves in the love of God." "Walk circumspectly." "He that is greatest among you shall be your servant." "Bear ye one another's burthens." "Follow peace." "Be patient towards all men." "Husbands, love your wives." "Wives, submit yourselves unto your husbands." "Children obey your parents." "Fathers, provoke not your children." "Servants, be obedient to your masters, shewing all good fidelity." "Masters, forbear threatening." "Render to all their dues." "Love not the world, neither the things that are in the world."

But I must stop. Now sir, are not these difficult texts? Which of us construes them literally? We should be saints, almost angels, if we did, and act accordingly. Yet I have never seen a better translation proposed, or a criticism to shew that they do not mean what they say. This is my dilemma, and I leave your readers, learned or unlearned, to solve it. M.

From the New-York Observer.

AN INFIDEL OBJECTION ANSWERED.

Some infidels have objected to the Mosaic history, that it does not make the world so old as it is proved to be by geological facts. Brydone, in his tour in Sicily, many years since, stated that the Abbe Recufero had discovered on that island, in a well, several strata of lava, with rich vegetable mould to a considerable thickness between them; which, allowing two hundred years for each layer of mould to accumulate, makes the world much older than Moses describes it. Another pit at Jaci was still more ominous; so that Brydone says, in a flippant sceptical manner, that the Abbe "could not in conscience make his mountain so young as the prophet Moses makes the world."

This story has often been referred to exultingly by infidels, during the last thirty years; and the only reply usually made is, that lava may perhaps become decomposed, and form "vegetable mould," in a much shorter time than the Abbe's calculations on known volcanic eruptions seemed to indicate. A much more satisfactory answer, however, can now be given. A writer in the London Christian Observer, for March, says:—

"Dr. Daubeney, of Oxford, having visited the spot in his elaborate researches into volcanic phenomena, found that the aforesaid alledged "beds of vegetable mould," the product of long and slow decomposition, were in truth neither more nor less than beds of ferruginous tuff, formed probably at the very same time, as the lava itself. There is not the slightest evidence that decomposition had taken place in any one layer between the dates of the successive eruptions; for which, therefore, the shortest interval would suffice. It was a remarkable circumstance, as Dr. Daubeny observes in his lectures, that the alledged fact should have been known and commented upon for thirty years, without any person thinking it worth while to inquire whether it was well founded. So easy are sceptical objections thrown out; so readily are they entertained; and so little care is taken to confute them."

RESPECT FOR THE SABBATH.

With much pleasure we copy the following paragraph from the New-Bedford Record of the times:—

"As above mentioned, the "perfection of steam-boat architecture, the President," arrived here on Saturday evening, at 7 o'clock, with a "full cargo" of passengers, and lay at or near the wharf, during the Sabbath. Too much praise cannot be bestowed upon Capt. Bunker, for the noble example he has set, of respect for the Sabbath. Instead of opening his boat for the reception of visiters on that holy day, he drew her off some twenty feet from the wharf, and positively forbade any passing between the boat and the wharf, excepting to passengers and others belonging on board. The Bethel flag was hoisted on board her, and at five o'clock, P. M. the services of the seaman's meeting, which have been regularly kept up here for some time, were held on board, where a sermon was preached to a very large audience, by Rev. S. Holmes. We know that the New-York and Providence line of boats is a "Sabbath-keeping line;" and here is an additional evidence that it is not necessary for steam-boat commanders to violate that day, under the false pretence that "public opinion" requires it. The better part of the public will, with one heart and voice, unite in applauding the excellent moral conduct of Capt. Bunker, in this particular."

THE ANGELS AND LOT IN SODOM.

Many a one is hardened by the good word of God, and instead of receiving the counsel, rages at the messenger. When men are grown to that pass, that they are no whit better by afflictions, and worse by admonitions, God finds it time to strike. How little did the Sodomites think that vengeance was so near them!

Now they have done sinning, and God begins to judge. Wickedness hath but a time; the punishment of wickedness is beyond all time. The residue of the night was both short and dangerous; yet good Lot, though sought for by the Sodomites, and newly pulled into his house by the angels, goes forth out of his house to seek his sons-in-law. No good man would be saved alone. Faith makes us charitable, with the neglect of all peril. He warns them like a prophet, and advises them like a father, but both in vain. He seems to them as if he mocked, and they do more than seem to mock him again. Why should to-morrow differ from other days?—Who ever saw it rain fire? or whence should that brimstone come? Or if such showers must fall, how shall nothing burn but this valley? So, to carnal man, preaching is foolishness, devotion idleness, the prophets madmen, Paul a babbler.

The messengers of God do not only hasten Lot, but pull him, by a gracious violence, out of that impure city.

We are all naturally in Sodom. If God did not haul us out while we linger, we should be condemned with the world. If God meet with a very good field, he pulls up the weeds and lets the corn grow; if different, he lets the corn and weeds grow together; if very ill, he gathers the few ears of corn and burns the weeds.—*Bishop Hall.*

UNIVERSALISM.

Universalists say, it is attention to the bible which has established universal salvation on a permanent foundation. To this cause they ascribe the rapid increase of universalism within the last thirty years.

Quere.—Why do they oppose bible societies, especially as these institutions have it for their object to put the bible into the hands of every man, "without note or comment!"—*Cincinnati Ch. Journal.*

RECOMMENDATIONS.

There is a great want of christian simplicity and candour, in many of the letters of introduction and certificates, given by religious men. It should be understood that there is falsehood in concealing material facts, as well as in exaggerating or inventing traits of character and other qualifications. A letter or certificate should contain the truth, the whole truth, and nothing but the truth, for surely as much is due to the public, or to a correspondent, as to the person recommended. All men are bound to fidelity in this respect, and *Christians especially.* "Lie not one to another," was an apostolical injunction.—*N. Y. Evangelist.*

SIDE-HILL PLOUGH.

A plough has been invented by Messrs. Many & Ward, of Albany, for the purpose of turning a horizontal furrow on sloping lands. A committee of practical farmers in Mount-Pleasant have examined and approve it. Their certificate is published in the West-Chester Herald. The *patent revolving side-hill plough* has, according to them, the following advantages:—1st. That of always throwing the furrows down hill, without attempting to throw the return furrow up hill, as in the case of other ploughs. 2d. That of turning immediately back to the work, without the loss of time usual in back furrowing. 3d. That of laying all the furrows one way, and thereby avoiding the finishing furrows, which is a deformity and an inconvenience in cultivation. 4th. That the share forms a cutter peculiarly well adapted for sward.—*N. Y. Eve. Post.*

In the works of nature we never discover a train of contrivance to bring about an evil purpose.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City - -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - -	do	Greensburgh -	5
Rochester - -	do	Brownville - -	do
Newburgh Bran. Ithaca	do	Silver-Lake -	25
Jefferson County -	do	All others uncert. or	broken
Chenango - -	do	*Maryland.*	
Niagara - -	broken	Baltimore banks	1-2
Wash. & Warren, -	do	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$120 00a	Sole, oak tanned, lb	20a25
Pearl	127 50a130	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a30
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	10a11	Sperm, summer st'd	64a65
Java	12a13	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 12a5 50	——— brown	8a9
Rye flour	3 38a3 50	New-Orleans	7a8
Indian meal	2 37a2 50	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 03a1 10	*Tallow,*	
—— western	1 12a1 15	American, lb	6 1-2a7
Rye	63a65	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	36a37	Souchong	44a75
Barley	68a	Hyson-skin	38a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 00a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 00a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	——— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

A NEW SUPPLY.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Woods on Infant Baptism, Dick's Christian Philosopher and Philosophy of Religion, Daily Food, Scott's History of Scotland, Child's Botany, The Little Philosopher, in 3 parts, Barber's Grammar of Elocution, &c.

Also, just received, Hoyt's Antiquarian Researches, comprising a history of the Indian Wars in New-England, Brown's Dictionary of the Bible, Hart's Geography, Sequel to Popular Lessons, &c.

Utica, June 29, 1830.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier of the blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely,* and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, No. 39, Genesee street, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disprders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much tronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy,* or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

Utica, February, 1830.

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensatory, No. 39, Genesee street.

Utica, July 28, 1829. 30

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families,* and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy,* in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to